THE Reconstructionist

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REALITIES AND VALUES *CORRESPONDENCE*

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EDITORIALS

ACKING THE PRESIDENT'S APPEAL OR REFUGEE IMMIGRATION

PRESIDENT Truman, in his State of the Union essage to Congress, urged legislation aking possible the admission to America a "fair share" of Europe's displaced rsons. His humane interest in the fate those whom persecution and war have ft homeless and destitute is most praise-orthy. His sentiments are shared by a rge sector of the American population. mportant church groups, both Catholic d Protestant, have supported his stand. rtainly, we American Jews would be ppy to welcome these kinsmen of ours our shores and to help them avail emselves of the opportunities for de-nt living that the free institutions of r country afford.

But President Truman's appeal to Con-ss and its endorsement by liberal opin-n in America do not insure the achieve-nt of its purpose. Any proposal for eralizing our immigration policy is nd to encounter stubborn opposition. ere is a strong undercurrent of anti-eign prejudice among Americans as ong most other peoples. It is not con-ed to the "lunatic fringe" of the pop-ulation, though we may be sure that hate-crazed bigots will welcome a new occasion to let loose their anti-Semitic and anti-alien scurrilities. Many industrialists and others interested in preserving a privileged economic position will raise the bogey of Communist infiltration to defeat any bill for the admission of more immigrants. And many workers who feel themselves economically insecure will be influenced to oppose refugee immigration for fear that it may reduce "the American standard of living." Against these self-interested considerations, whether valid or not—and for the most part they are not valid—the demands of conscience and humane sentiment will not easily prevail. A long and arduous campaign is necessary to open the doors of America to Europe's homeless and stateless. We Jews must devote ourselves wholeheartedly and unitedly to that campaign.

Some shortsighted individuals in the Zionist ranks may conceivably fear that the attempt to bring Jewish refugees to America would possibly interfere with the success of our efforts to bring as many as possible into Eretz Yisrael, the land of their choice. That apprehension is groundless, and to yield to it would be the height of folly. No Jew will be forced to migrate to America against his will, and our government, by manifesting its own willingness to take in the Jewish DP's who want

to come, would be putting itself in a much stronger strategic position to urge the claims of those who want to settle in Palestine.

We would do well to give heed to what the representatives of the DP's themselves have to say. The following is taken from a joint statement by Dr. Boris Pliskin, Leon Retter and Norbert Wolheim representing the DP's in Germany, and Leo Bernstein representing those in Italy:

"We want united action on the part of all political forces in America which will make it possible for us to leave Europe's blood-soaked soil. *We appeal to you, American Jews, to abandon separatist politics, which can only bring chaos and result in harm to our cause.* We are not and do not care to be the objects of differing 'actions'. . . . We who have undergone this tragedy and have been tested in its fire, plead for consultation."

There is full agreement, we are happy to note, between the American Jewish Conference and the American Jewish Committee on the need to work for the admission of refugee immigrants. This unanimity of sentiment must, however, find expression in a unified plan of action, one that takes cognizance of the entire problem of the Jewish DP's as it affects Palestine as well as America. Moreover, the Jewish organizations should work in cooperation with other groups interested in reviving the American tradition of hospitality to the oppressed and persecuted from all lands and from among all peoples. No ideological differences or organizational rivalries must be permitted to impede the adoption and implementation of a united plan of action. We dare not trifle with the lives of our brethren after the manner of the cold-blooded diplomacy that has left them stranded, homeless and helpless for over a year since their so-called "liberation." President Truman has pleaded for a more humane policy. It is not enough for us to applaud him. We must give him zealous and intelligent support.

IS A NEW YORK WELFARE FUND IN THE MAKING?

FROM authoritative sources we learn that negotiations are going on at the present time in New York City, between the United Jewish Appeal of New York, and various Jewish agencies serving the nation at large. These negotiations are designed to lead to a united drive in New York for national and overseas causes, comparable to the united drive carried on by Federation for local philanthropic and educational causes. Undoubtedly, these negotiations will be a protracted affair and there will be considerable bargaining among the representatives of the various agencies.

We should like to urge them on to negotiate and negotiate until they arrive at an agreement, because, for a long time now, the Jews of New York have needed a united drive desperately. New York City is a vast territory with an enormous population. As every one knows, the Jews of New York constitute practically half of the Jews of the country, and they are asked to be responsible for more than half of the fund-raising for the entire country.

Residents of New York can appreciate the chaos and confusion that prevails, the incessant and insistent competition for the attention and generosity of the Jewish contributor. The responsible Jewish householder of New York comes to his office every day and finds his desk piled high with appeals from all directions. He is generally a busy person and cannot possibly give enough time and attention to evaluate each agency and do justice to it

equirements. Sometimes, he is asked to ttend two or three meetings a day, and equently he decides in disgust to attend one. One effect of this multiplicity of ppeals is perhaps to raise a little more oney than might otherwise be raised, ut certainly other effects are to under- ine confidence in the organizing ability the Jewish community, to shorten tem- rs and increase irritation, and finally, destroy the bond between the Jew and at indivisible Jewish people of which e wants to be a part. He sees no one ho represents the Jewish people as a hole; he only sees fund-raisers for com- eting groups clutching at his elbow, and e hears a cacophony of voices which ren- rs him incapable of conceiving the com- unity as a friendly extension of himself nd his family.

That is the reason why New York eeds so badly what other communities ave long since established—a Welfare und. Whether the Welfare Fund can e created in one year is questionable. ut we should like to suggest to those ho are now carrying on the negotations at the failure to effect a complete Wel- are Fund this year should not deter them their efforts to obtain as wide an ea of cooperation as possible. The task enormous, and even if it is only par- ally achieved in 1947, a great step for- ard will have been taken.

There will undoubtedly be a good deal dissatisfaction in many quarters re- arding the results of the present nego- ations. This too is understandable and ould be expected. But those who have e vision of a unified Jewish community New York must not be discouraged ther by the inadequacy of their accom- lishment or by the intensity of the criti- sms leveled against them. The clamors r support from a multiplicity of insti- tions and organizations has grown to ch a pitch that the Jews of New York will thank, from the bottom of their hearts, those leaders who succeed in unit- ing the worthwhile purposes that concern all Jews.

It is only when those purposes are united that the next step will be capable of achievement, namely, the directing of Jewish activities and efforts not only to- ward the saving of lives and the mitiga- tion of suffering but also toward the cre- ative survival of the Jewish people as a religious and cultural entity on the Amer- ican scene.

"THE CHURCHMAN" ASKS THE WRONG QUESTIONS

DR. Guy Emery Shipler, editor of *The Church- man,* the leading organ of the Protestant Episcopal Church, is a distinguished liberal. He announced a sermon contest which will be sponsored by *The Church- man,* with the purpose of spreading "the good-will and understanding necessary to a peaceful, progressive world." Dr. Ship- ler believes that American church-goers need education and leadership before they can themselves carry on the job of disseminating goodwill. This education, he believes, can be at least partially achieved through effective pulpit mes- sages. In order to stimulate the right kind of sermons in Protestant churches, 100,000 clergymen will be invited to submit to *The Churchman's* National Sermon Com- mittee sermons which they have delivered before their congregations. Three sermons received each month will be entered into a competition for the three best sermons of the year. Prizes will be awarded for the winning sermons. Of the 36 chosen each year, one will be considered the ser- mon of the year, and the author will be invited to read his prize-winning sermon at the annual *Churchman* award dinner, and to broadcast it over the networks.

Considerable publicity will be given to the contest, to the winning sermons, and to the sermon of the year.

The plan as outlined is indeed an excellent one. There is only one fly in the ointment and that is to be found in the list of suggested topics which Dr. Shipler submitted to the clergymen of the country for their consideration. In that list, there is one topic entitled, "Did the Jews kill Jesus?" In suggesting the subject, Dr. Shipler undoubtedly intends that the answer shall be *no*. He assumes that in submitting such an answer the preacher will help to mitigate the anti-Jewish sentiment that exists in Christian circles as a result of the prevailing belief that the Jews did kill Jesus.

When, however, one analyzes this question carefully, one realizes that it has dangerous implications. "Did the Jews kill Jesus?" is not a question of faith but of history. What shall we then understand as implied in the two alternative answers to the question? If it can be demonstrated that the Jews did not kill Jesus, then the implication is clear that not only the Jews of Jesus' time but all succeeding generations of Jews are automatically exonerated of any guilt attached to those who crucified him. But if it can be established, on the other hand, that the Jews did kill Jesus, are we to imply, therefore, that all succeeding generations of Jews are automatically damned by virtue of that fact? So it would seem, according to the way the question is formulated. Otherwise it would be irrelevant to the purpose of the contest.

The question, therefore, is a misleading one. The query which needs to be answered is: What difference would it make in the relations of Christians to Jews in 1947, whether Jesus had been killed by the Jews or by anybody else? Even were it granted, for the sake of the discussion, that the Jews killed Jesus, would it necessarily follow that members of this people for centuries upon centuries should be set apart from the rest of mankind by the church, and persecuted and oppressed by the populace? How meaningless the question is can be judged by raising analogous questions. Did the Greeks kill Socrates? Did the Americans kill Lincoln? Obviously, no one but the Greeks could have killed Socrates; no one but the Americans could have killed Lincoln. And, since Jesus was a Jew living in Judaea, if he had been killed by the Jews, his death would have no more involved the whole Jewish people in guilt than Socrates' death condemned the Greeks, or than Lincoln's death placed Americans under the shadow of guilt for all generations.

If Dr. Shipler and *The Churchman's* National Sermon Committee would like to spread true goodwill they would discourage preachers from discussing the question as it is generally formulated. For the implications are disastrous. Goodwill can be built only on the basis of broad ideals of justice and truth. It cannot be built upon debates over the historicity of events recorded in ancient scriptures.

This general rule applies with equal validity to another subject listed among the suggested topics, namely, "Who were the money changers?" Here, too, one assumes that, if the money changers could be shown to have been held in disrepute by the responsible citizens of Judaea and not to have been representatives of their ethical outlook, then one would not impute their sins to the general character of the Jews. This is a risky business. Historians will always be found who can dig up evidence on one side or the other of controversial matters of this type. What difference does it make who the money changers were? The important questions that must be faced today are: What are

the ethics of money and of credit? Shall bankers discriminate against clients on the basis of religion or race?

In other words, let us apply the broad insights of Judaism and of Christianity at their best to the perplexing problems of the day and to relieving the tension that keep Americans ever ready to jump at one another's throats.

We hope that the National Sermon Committee will consider these proposals in the spirit in which they are given and modify their plans accordingly. If so, Dr. Shipler and *The Churchman* will be making a genuine contribution to the advancement of peace and brotherhood among the religious denominations in our country.

REALITIES AND VALUES

WE HAVE RECEIVED FROM Shanghai, China, a magazine, *Youth for Youth,* published and edited by a Jewish refugee, Bruno Katz. The following quotation from the letter of the editor which accompanied the magazine gives some idea of its aim and scope:

"I am a Jewish refugee teacher who is trying to busy the neglected young generation with their own cultural and social problems. All youngsters helping me are Jewish. We try to simplify complicated world problems by propagating one official international language, adapting educational systems to each other, preaching tolerance which may make us survive. If we are assisted by powerful Jewish organizations we could make this magazine a powerful political influence."

The magazine contains 64 pages of popular and interesting reading matter. There are no advertisements.

How the editor-publisher was able to launch his project remains a mystery. But one thing is clear, that it could only have been done by a man of extraordinary imagination and zeal.

One cannot help feeling that the presence in Jewry of men like Bruno Katz goes far toward explaining the miracle of Jewish survival. Among what other people would one find such a type? Here is a man, living in a double exile, yet hardly has he escaped death at the hands of persecutors, when he is already occupied not merely with building a new life for himself, but with rallying the youth of his people to build a new life for the world.

▼

READERS OF KOESTLER'S *Thieves in the Night* must have been impressed by his description of the young generation of native Palestinian Jews as a typical peasantry, "callow, dumb and heavy" and, again, as "tasteless, spiceless, unleavened and tough."

But this description appears grossly exaggerated when one takes note of the cultural activities that go on in a *kevutzah.* It is hard to believe that our youth is growing up without any of the finer esthetic sensibilities when one reads, for example, such items as the following, culled from *Labor in Palestine* a bulletin of the Histadrut:

"Twenty-five artists, members of agricultural settlements, participated in the four-weeks' course at Nahariya by Hakibbutz Ha'artzi, the central committee of the Hashomer Hatzair settlements. A month in which they can devote themselves wholly to painting and the study of art under outstanding teachers is a precious luxury for these settlement members, who have in most cases developed their talent by their own efforts after a hard day's work in field or garden."

▼

ARTHUR HAYS SULZBERGER, publisher of the New York *Times,* recently said in an interview in New Orleans

that "it's more important for the United States to get along with Great Britain than for Jews to have a national homeland."

Perhaps—but who says that the two propositions are contradictory?

Moreover, not getting along may mean anything from exchange of criticism to murderous assault. Does Mr. Sulzberger imagine that the Zionists are planning to involve America in a fight to the death with Great Britain?

And what, above all, does he mean when he says, as he is reported to have said, that he was "speaking as Jew"?

▼

THE JEWS OF DETROIT ARE reported to have contributed $68.00 per capita last year to various Jewish causes. That is a remarkable achievement for which they are entitled to a cordial *yasher koah.*

The Jewry of Detroit is also one of the best organized Jewish communities and there is a definite correlation between this fact and the generosity of its contributions.

Where every Jew is known and counted and made to feel that he means something to the community and that the community expects something of him, miracles can be accomplished. That is why we stress community organization.

▼

THE JAMAICA JEWISH CENTER publishes the following announcement in its bulletin, as quoted in the National Jewish Post of January 3:

"We urge, for the sake of the family, that the father of the boy or girl (who is preparing for the Bar Mitzvah or Bat Mitzvah ceremony) or any other men who are to be called to the Torah, brush up on their blessings beforehand, for otherwise such ignorance causes no end of embarrassment to all concerned. Either the rabbi or the cantor will be very happy to help in preparing for it."

To a Jew brought up in a traditionally Jewish environment, there is something ludicrous in this appeal to fathers to prepare themselves for the Bar Mitzvah of their sons, as if they themselves had never been Bar Mitzvah or taken part in a Jewish service. But we cannot afford to laugh at the ignorance of our *baale batim;* its consequences are too serious.

The appeal of the Jamaica Jewish Center to the parents is, under the circumstances, not ridiculous. It is to the credit of the Center's leadership that it recognizes the situation and attempts to overcome to some extent the embarrassment of the infrequent visitor, for, if not overcome, that embarrassment would lead to his further alienation from the synagogue and from Jewish life.

No doubt the leaders of the Center are aware that their suggestion is only a first step, which must be followed up by more thoroughgoing measures to make our Jews more at home in the synagogue and more at ease in the observance of Jewish rites

▼

THE UNITED STATES SENATE apparently holds to the doctrine, *Cuius regio eius religio,"* which may be freely translated, "The party in power decides the religion." For as soon as the new Congress was organized the Republican majority in the Senate felt called upon to appoint a new chaplain to open its sessions with prayer, and to displace the chaplain who had served when the Democrats were in the majority.

Will the chaplain now be expected to pray for a Republican landslide in 1948?

Rather than make the appointment of a chaplain a matter of party patronage, it would be an act of piety to dispense altogether with the services of a chaplain, and to set aside a brief time for silent prayer and meditation at the opening of each session.

End the Terror!

By JACOB B. AGUS

THE most important single challenge to Jewish leadership and life today is the ineluctable tragic fact that the Irgun and its sympathizers have declared "war" against Britain. These terrorists consider evrey British soldier and official in Palestine as a legitimate target for their attacks. For the same reason, they claim the protection of "the laws of war" for any of their members that are taken captive. Also, in their intensive propaganda directed to Palestinian Jewish youth, they brand as "traitors" all young men who do not enroll in their ranks. Mr. William Ziff, who represented himself as their spokesman at Basle, warned the delegates to the World Zionist Congress that the Irgunists and the Sternists will wage a civil war against the moderates, should the Congress agree to partition or even to the conduct of further negotiations with Britain.

The Case Against Palestine's Terrorists

Now, it is obvious that the Palestinian crisis will necessarily be solved only through some sort of compromise. Reasonable people, aware of the realities in Palestine and the tension in the Middle East, are convinced of the fact. The vast majority of the Yishuv's delegates at Basle supported most of Weizmann's policies though not his methods, and, it may be expected, would accept a compromise solution. They will then be faced by the Frankenstein of Irgunist terror, which they permitted tacitly to grow in strength to possible uncontrollable proportions. The violence which was formerly directed against the Arabs, and is presently concentrated against the British, will then be turned toward the moderate elements of the Yishuv itself, with infinitely more catastrophic and devastating results. Let no one imagine that the ferocity of the terrorists will be abated by moral considerations, when it is directed against the majority of the Yishuv. Already they speak of the moderates as Vichy-Zionists, fit targets for the fury of the "fighting Hebrews." From history in general, and Jewish history in particular, we learn that a civil war against "patriotic" zealots or even among differing groups of zealots can be far more cruel and pitiless than a war against an outside enemy.

What can be done to avert this catastrophe? The Jewish Agency claims, in many respects, the prerogatives of a government, and the World Zionist Congress functions as a quasi-parliament. The Haganah claims the status of the Yishuv's defense forces. Therefore, these institutions cannot evade the obligation to curb the terrorists, who will, if unsubdued in time, uproot and destroy them, both directly, as the organs of the moderates, and indirectly, by bringing upon them the retribution of the British.

It may still not be too late for active effort on the part of the democratic institutions of the Yishuv to crush the terror movement. If that effort is to succeed, however, it must be backed by an aroused Jewish public opinion in the Diaspora, especially in the United States. The political, financial and moral center of gravity of the World Zionist movement is now located in this country. This circumstance involves an obligation to help cleanse the Yishuv of the plague of terrorism, which is destroying the Yishuv's rightful claim to world sympathy and undermining its physical existence.

Pragmatic Viewpoint

The disastrous consequences of the terror movement are now easily apparent. There was a time when the masses of our people could have been excused for their lack of foresight in calculating the effects of the policy of violence, directed against the British. Now there can be no such excuse for the average informed reader, certainly not for the leaders of our people. As the Jewish Agency spokesman in London stated recently, "The terrorists cannot harm British interests, but they do tremendous injury to our own people." The number of British soldiers in Palestine today is more than sufficient to overcome any possible Jewish resistance, and this number can be easily augmented. Also, the British might well arm Arab auxiliaries, thereby posing a permanent threat to the Yishuv. Already, some of their officials are blinking at the arming of Arab bands, and the notoriety of Jewish terrorism provides even now an excellent screen for the revival of Arab terrorist armies.

Nor would the catastrophic effects of any such "war" be limited to the Jews of Palestine. The Jews in all Mohammedan countries will doubtless pay dearly for acts of their Palestinian brethren, since the "war" is bound to be conducted on two fronts, against the Arabs as well as the British. Next on the list of sufferers would be the Jews of the British Empire, who are even now shivering at the possible consequences for themselves, of the acts of those whom they helped so greatly to enter the Holy Land. The British soldiers in Palestine and sections of the British people are being steadily trained by the terrorists to become rabid anti-Semites, with terrible results that will echo round the world.

The only "practical" argument on behalf of the terror movement is the one which regards it as an instrument for arousing the conscience of Great Britain and the sympathy of the outside world. Enough terrorism has now been practiced, to provide a definite test of this theory. And the results are purely negative. Comment in the United States press and radio concerning the King David Hotel bombing, for instance, was bitterly condemnatory of the perpetrators of the atrocity and their "intellectual" instigators. Needless to say, British reaction was most ominous for the Zionist cause. Obviously, then, the theory that violence provokes sympathy among the people against whom it is directed, or among the American people, simply does not "work." You cannot force a people to love you; indeed, you achieve by force the contrary result.

Historical parallels are very popular among those who refuse to recognize the perfect analogies in our own history. So they say, "did not the Irish gain their freedom through terroristic methods?" The answer is that the Irish fought and lost. Britain crushed the revolt of the Irish first; then she granted them in 1922 virtually the same status she was willing to give them in 1916. Today, Britain has offered independence to India; yet, if the Hindoos should revolt and try to obtain independence by force, Britain will doubtless fight them, for she cannot afford to retreat in the face of force.

So much then for the pragmatic answer to the argument of "persuasion by the force of weapons," as the intellectual defenders of terror prefer to call it.

A Spiritual Problem

Since there is no practical justification for the policy of terror, save in the minds of the immature, the desperate and the auto-intoxicated "patriots," why is their rapid progress toward becoming a dominant force in the Yishuv not checked?

The answer to this question must be ought in the spiritual debilitation of our eople. It would be strange indeed, if, fter the loss of our six million dead nd the perception of the infinite callous-ess of the civilized world, we should not ave felt the venom of despair and the toxicating poison of bitter desperation ep into our souls. This abysmal wrath is that now finds expression in the acts violence performed by the terrorists.

Thus, the real argument for the terror ovement is psychological, not logical. We have been led to the slaughter like mbs for so long; it is time we stood up nd fought," or, "What did we accomplish our submission to governments?—The ath of six million Jews? — Let us see hat the contrary policy will do," or "If e we must, let us die fighting," or, as ne of the most prominent Zionist policy akers said to me, in the words of Sam-n, "May my soul die with the Philis-nes"—slogans of this sort, expressive of mood rather than of an argument, vern the thinking of the terrorists and ose who condone their acts.

These specious arguments for violence ed only be soberly contemplated in the oad light of day for them to shrivel to nothingness. Certainly, we Jews have rned nothing at all from our rich ritage if we have not learned to sub-nate impotent rage into beacon lights the spirit, if we have not found "the oral equivalent for war" and revenge.

former days of unallayed tragedy, en disaster followed disaster in melan-oly monotony, our people did not lose ir nerve, did not commit hara kiri, did t try to "die with the Philistines." And t, because they transmuted their in-rd rage into a deathless determination overcome, not evil men, but the spirit evil. They regarded their punishment an expression of the wrath of God and s love, so that the agony of their soul was transformed into a dynamic dedication to God and the things of God. Our people were not turned into revenge-maddened Shylocks by the treatment of Antonios, Shakespeare and his ilk notwithstanding. On the contrary, the very craving for bloody vengeance is conspicuous by its absence in our sacred literature, for religion, as a magic stone, converted their tears into precious gems for the throne of the Lord, as legend puts it.

Terror As An Instrument of National Policy

It is argued by the proponents of terror that the Irgun and its allies are conducting only a defensive war against aggression on the part of England. It is claimed that England seeks to "destroy the Yishuv" or "to finish the job which Hitler has begun." It is useless to argue against paranoiac fears and suspicions, which thrive in the mental underworld of fanaticism and frustration. To those who cherish these notions, it is sufficient to point out that, on the basis of their premises, there is no hope at all for the Jews of Palestine, the Mohammedan countries, and the British Empire, and that the terror only gives the cryptic Nazis in the Labor Party the needed excuse to proceed with their sinister designs. Actually, those who have not fallen prey to the conspiratorial mentality know that the Labor Party is composed of men who have always championed the cause of the Jewish people; that their deliberations and decisions are openly arrived at in democratic fashion; that a considerable portion of their membership and leadership consists of Jewish people; and that, until the rise of organized terror in Palestine, the extent of anti-Semitism in Britain was not one-tenth as large as it was in this country. As a matter of fact, it is the fear of a resurgent anti-Semitism which would inevitably play into the hands of the Fascists that prompts the Labor Party to seek an im-

mediate solution of the Palestine crisis.

Aggression can only be defined as a violent change in the status quo, prior to an international agreement. On this ground, some Zionists maintain that the imposition of the White Paper of 1939 was an act of aggression, since it was rejected by the Mandates Commission. The fact must not be overlooked, however, that the White Paper has been tacitly disregarded in the official quota of 1,500 immigrants per month. From the standpoint of international law, Britain cannot, therefore, be regarded as a warlike aggressor.

The Yishuv is officially governed by the Jewish Agency, which, in effect though not in theory, functions, in many respects, as an executive department of the World Zionist movement. It follows that the Yishuv is not free to dissociate itself from world Jewry, much less set in motion events that are calculated to undermine the status of Jews throughout the world. For it is obvious that the world Zionist movement consists of citizens of diverse lands who have delegated all war-making prerogatives to the respective governments to which they owe allegiance. Most certainly the Jews of the British Empire are bound to be caught in the wrack and ruin of double allegiance that we Zionists have always disclaimed. The process of events would ultimately bring American Jewry into the same moral predicament. It is one thing to speak of cultural pluralism and quite another to foist upon our people the burden of allegiance to a war-making body, other than that of the American government. Zionism is not incompatible with Americanism, precisely because of its philanthropic and cultural character, which marks it off as "different" from other nationalism. We have been preaching the "difference" of Jewish nationalism all these years—that it is wholly constructive and spiritual in its very essence. The goal of Zionism was to be established through peaceful collaboration with the civilized world, as was implied in the wording of the Basle Program, "publicly recognized, legally secured." Shall we now betray ourselves and the movement by tainting it with aggression and exposing its advocates to the charge of dual allegiance?

But if the Zionist movement cannot engage in any "wars," the Yishuv, which is tied to it and governed by it, cannot do so either, unless it be ready to liquidate the Zionist movement, and compel Jews to make their choice between the nationality of their country and that of an embattled Palestine.

Terrorists Not Representative of the Yishuv

The principal reason for the shockingly unethical character of the warfare of the terrorists is the fact that they do not represent more than a fraction of the Yishuv. If it is the Yishuv they fight for, and in a larger sense the Jewish people, then they must submit to the discipline of the democratic institutions of the Yishuv and of the Jewish people. War is a terrible ordeal, no matter what cause brings it into being. It involves collective effort and collective responsibility. Therefore, it should not be begun, no matter what the provocation, save with the full approval of a nearly unanimous population. Now the terrorists enjoy the support and approval of only a small fraction of the Yishuv, even while they provoke the severe retribution of the British upon the entire Jewish population of Palestine, and indirectly also upon the hapless refugee who will find no haven in Palestine if the situation continues to deteriorate.

The law of all nations imposes the most severe punishments upon those who are guilty of a breach of national di

cipline in a time of war or grave emergency. Can anyone doubt that, in the present embattled state of the Yishuv, the terrorists are guilty of such a breach of discipline and that they should be called to account for it? It is the expectation of the terrorists that British retaliation will eventually induce the majority of the Yishuv to enroll in their ranks or to follow their example. They claim the right of a minority to act so as to "persuade" the majority to accept their views. But, such persuasions must take the form of peaceful propaganda, leading to a decision by the ballot. Otherwise, we shall face a repetition of the fratricidal holocaust which preceded the destruction of Jerusalem.

Call to Action

This paper is a call to action. The hands of the moderates in Palestine must be strengthened by an aroused Jewish public opinion throughout the world. By evoking a chorus of protests against the terrorists, we shall not be weakening the Yishuv or the Zionist movement; on the contrary, we shall remove from the Yishuv the Damoclean sword of fratricidal warfare and we shall be restoring the Zionist movement to its own traditions and ideals.

The Zionist movement set out to convince the whole world of the justice of our cause. Shall it despair of influencing our own people to accept its policy? We should continue our moral pressure upon Britain for an equitable solution of the Palestinian crisis, but, at the same time, we should bend all our efforts to the end of bringing the Irgunists and Sternists to submit to the authority of the Yishuv and the Jewish Agency.

The Yishuv must possess a defense force in being. But it will forfeit all right to the possession of such a force, if it permits the terrorists to embroil it in a war with Britain. This is not a plea for passive pacifism, but a call to soberness and decency. This call is primarily addressed to all rabbis and cultural leaders, since the disease which must be combated is basically that of the soul of our people. Continued silence cannot but play into the hands of the terrorists and—since opposites meet—the hands of the American Council for Judaism in this country.

Reflections on the Convention of the Federal Council of Churches

By LEO TREPP

IF the Protestant Church will be able to put into effect the resolutions passed at its recent Seattle convention, its influence will be felt throughout the country and throughout the world. This will be good, for Protestantism in bold words reiterated its faith in democracy and rededicated itself to the task of promoting social justice all over the world. It advanced its claim to moral leadership, assuming the responsibility also for its failure to have provided adequate leadership in the past. The church must lead and it can lead by obeying its higher calling, this was the gist of the President's address. The church must go out and use all the means of modern mass appeal, the mass meeting, the radio,

the movies, modern newspaper technique. By these means it must bring to the masses a proud sense of belonging which can form the basis for mass obedience and mass action in behalf of divinely ordained social justice. The church, as "the body of Christ," is supernational.

The ecumenical aspect of the church was clearly considered the central principle around which the convention was built, and thus Pastor Niemoeller, together with a number of other delegates from various countries of the world, became the pivot of the whole convention. Ecumenicalism versus parochialism and denominationalism was the issue and tied up with it was the eternal struggle between the generations. The church may serve the old generation but then it is in danger of losing itself in denominational division, for the old are set in their ways. If it is to serve effectively, as it did in Nazi occupied countries during the war, the church has to appeal to youth and has to stress the fundamentals of unity rather than dogmas making for division.

The Setting

Since the problems discussed have clear implications for the Jewish community as well, I made it a point to attend as many of the sessions as time permitted. I was also interested to find out whether Judaism and the Jews would come into the discussion, especially in Pastor Niemoeller's speech. They did.

The setting and convention preparations had been worked out to perfection. The visitors received admission cards, free of charge, but valid only up to the opening of any particular session. The meetings began on time and, what impressed me more, closed on time. The general sessions in the evening were in the form of religious services, freely put together, short, relevant and impressive. Two main addresses for the evening, prayer, reading and music constituted the program which took less than two hours. As a result these sessions afforded a maximum of esthetic enjoyment, intellectual stimulus and spiritual inspiration.

The only Jewish convention where I found a similar synthesis of religion and culture with both uniting to form a "service" was the Reconstructionist convention two years ago. The Sabbath Minhah Service then opened the afternoon session held right in the sanctuary, and both service and deliberation, religion and culture became one.

This church convention, in the symbolism of these settings and in its pronouncements, never forgot that it revolved around God. I remember, in contrast, one session of the recent Rabbinical Assembly convention, when a resolution was discussed in support of the Haganah. The resolution was to be submitted to the President of the United States, and one of our men got up and criticized the fact that the draft had not made any reference to God, suggesting that such reference be added. In the final draft, which was accepted, no such reference appeared. This would not have happened in Seattle.

The Church Looks at Itself

One of the most striking features of the convention was the boldness with which the church criticized itself, admitting inefficiency and failure. Pastor Niemoeller admitted the failure of the German Church. The Dutch delegate, Miss Shokking castigated her church for having been asleep, smug, "established" without vigor, without fire, without attraction for youth, with old and dried-out ministers following a routine instead of a calling and perpetuating ritual instead of faith.

The denominational division in the American Protestant Church, its lack of foresight, of attraction, of mass appeal

e criticized. At the same time, how-
r, its excursion into the field of pure
nanism was criticized and a new
ngelization effort was demanded.
The true reason for the severe
icism the church inflicted upon itself,
s lay in the fact that the church is
vinced of its centrality in life, the life
the individual and the life of the na-
. The church has not abdicated, does
merely consider itself just one institu-
of many but is convinced that it
st lead its people. This is the reason
denominational differences have to
overcome. Youth has to be appealed
Youth has to be called to do the work,
n if it makes mistakes. In Holland
old ministers are restricted to the
s of lecturing; young men do the job,
ning and growing while making con-
ctive mistakes. Thus youth fighting
the reconstruction of the church, finds
church appealing. The center is and
ains the church.
The church thus becomes the advocate
change, not a change in accordance
h people's demands and pleasures, but
nange in accordance with the people's
ds as measured by the yardstick of
nal fundamentals which, however, is
lied in accordance with the most
dern techniques. The church faces the
ger of being the fortress of reaction
inst change. If it succumbs to that
ger, so that the mere advocacy of
nge becomes a blasphemy, it has
ed. It then becomes an instrument of
se who fear that democracy and so-
justice will be taken seriously, and
would use religion to defeat them.
These were lofty words, but it remains
to be seen whether and how deeply
will affect the life of the individual
rches and their leaders who have to
lement them. The affirmation, how-
r, in itself filled me with envy. When,
ecent years, has the synagogue made such an affirmation that God is the center of Jewish life and that the synagogue must lead? We seem to have accepted the fact that the synagogue is merely *one* of the institutions of Jewish life but no longer its center.

The influence of the synagogue is marginal at best, and because we have acquiesced in its being marginal, we are split asunder. But the converse is also true. Because we are split, religion finds it difficult to assert its centrality. Some of our present day rabbis exercise a great influence on the Jewish American scene, but they do so as individuals, not as rabbis, and their work has not strengthened the synagogue.

Our Jewish leadership in short makes no claim that the synagogue is relevant to the actual life of the Jew. Rabbis accept the fact of the unaffiliated too easily. They fail to assert boldly enough the centrality of God in Jewish life, even though, I am sure, they believe in it. What then can we expect of our lay people?

We have failed in action too. Have we given young people a place in the synagogue, unless they consented to be moulded in the image of their elders? The rabbinate has not been bold enough in advocating change—without loss of principle. On the contrary, it has permitted itself to be led by the people, and the people, finding their rabbinic leadership to be a tool rather than a guide, have not held it in high esteem.

Denominational strife weakens us. While we synagogue Jews wrangle in public about what "should be said" in the service, the Jewish world passes us by. When will the American synagogue in all its branches "repent," doing so out of the knowledge that it must lead, and in order to lead must be united? That does not mean that honest differences may not continue to exist, but it does mean that we respect each other to the

point of working together in behalf of the restoration of the synagogue to its central place in Jewish life.

It was brought out at the conference that Protestantism can learn from Judaism how to find a synthesis of religion and culture. Would that we ourselves could live up to our own program of a religious civilization. Although this idea has in our day been clearly enunciated and stressed by Reconstructionism, it is the basic principle upon which Jewish life has been built up throughout the ages, until the time when the people failed the synagogue or the synagogue failed the people.

As an example of the influence which a strong synagogue can exercise we may cite the fact that the Institute for Religious and Social Studies was especially mentioned as a great Jewish contribution. The Institute is a synagogue institute; religion is its center from which it branches out to many fields and its contribution has been recognized by those to whom it was directed. If the synagoguo would direct itself to the Jew in a more relevant manner and with more strength, it might indeed—through the Jew—influence others as well. This is a side remark and may at this time be considered a secondary objective. From the practical point of view we can now easily imagine the great effect of a University of Judaism as projected by the Jewish Theological Seminary. Here alone we see a beginning made to build Jewish life around the synagogue, around the values for which the synagogue stands, around God.

Ecumenicalism and "Catholic Israel"

The ecumenical aspect of the Protestant Church is an aim rather than a complete reality. Denominations have to iron out their differences first. However, the ecumenical church is considered a real thing, not a dream or a fiction or merely something "spiritual" in the sense of being a vague notion. Help, support, advice full economic cooperation in postwar reconstruction are to be its features, and in this body "friend" and "foe" have ceased to exist; the war experiences must not be permitted to interfere. This is what made Pastor Niemoeller's presence so significant.

To me it proved again the tremendou value of Zionism for our people, if such proof were necessary. In Zionism Jewish ecumenicalism has found its realization a well as its symbol. What struck me in reflecting on the meeting was the fac that there are Jews who deny the char acter of Judaism as a "body," wishin to make a "religion" only out of it. The do so in the face of a Catholic grou which has always had an ecumenica character and of a Protestant grou which is striving to attain it. I can wel understand why the believing Christia will understand our Zionist aspiration and on the other hand must feel paine if not suspicious when he finds Jews de nying or even attacking Zionism.

Ecumenicalism is never really achieved even in Catholicism; the church is Catho lic because it *aims* at catholicity or uni versal inclusiveness. The struggle for Zio which in turn is indeed a struggle fo "catholic Israel," must therefore strik both Catholic and Protestant as a natura aspiration of the Jew. The struggle of people for self-realization is always metaphysical struggle. Might we no make this fact clear to the world by in jecting into our Zionist policy the meta physical character of our strivings? will become clearer to the world. Th late Dr. Hertz of England did it whe he stated that rabbis had to preach Zion ism from their pulpits because we canno fulfil our religious role without it. Agai the centrality of the synagogue is th issue, for the synagogue alone can ad that one characteristic which lifts Zio

ism into the sphere where it belongs, the sphere of the ethical, without taking away any of its political implications. This is not said in order to make Zionism more easily understood by the outside world, nor is it an endorsement of Orthodox Zionism but it is an advocacy of syangogue-centered Zionism. The synagogue has served Zionism, but in the role of an auxiliary, the synagogue as leader in Judaism can help Zionism as only a leader in his own right can help. *But the synagogue must help itself first.* In the light of the ecumenical principle so clearly brought to the fore in Seattle it seems to me that in strengthening the synagogue, Zionism in turn will strengthen itself.

Pastor Niemoeller

Let me say at the outset, that in spite of serious exceptions which I have had to take to great parts of the speech that I heard Pastor Niemoeller deliver, I cannot help admiring the man. Anyone who knows what a concentration camp is like cannot help admiring a man who takes upon himself the terrible ordeal of uncertainty, in addition to captivity, for the sake of his convictions, and does so for eight years. His address highlighted the statements made by others. God is to be taken seriously; He is a reality. Life has to be lived for the sake of God (Christ). The whole ordeal was a test and at the same time punishment for the church. It pleased God to have chosen only a small number of steadfast believers in order that the people might not say that human power had overcome the enemy. Prayers do help, as did the daily services of intercession held morning and night in the pastor's home and in his behalf. It is the task of the church to lead. At the end of the war the German church called for repentance at a time when it might easily have made itself popular with the defeated people by giving them soothing words to restore their self-esteem. But conscience compelled the church to confess and repent and to call to repentance.

I am certain that Pastor Niemoeller was sincere when he said that it was all God's will, yet such an assertion may easily lead to dangerous conclusions. If it was God's will, then the people are not guilty. The few who were "rods of His wrath" may have to go, but the people are innocent. Whether this was what he meant or not, this was the impression which the speech gave me. This impression was strengthened by his additional remarks to the effect that the German people followed Hitler first out of enthusiasm, then because they were misled by propaganda, and finally because they were coerced by terror. A great many Germans, who had Germany's future at heart hoped for a speedy defeat for the sake of getting rid of Hitler and freeing Germany.

This may all be true, but were the final stages not the result of the first one which was enthusiasm? The fact that the German people accepted Hitler of their own free will was not glossed over, but the later stages were described as a period of resistance on the part of the German people which actually they were not. As a matter of fact, the impression was created that the whole of the German people, with the execption of a few, were really on the side of the Allies, hoping for their victory, though it was not said that they were *praying* for such victory. Thus today Germany actually is to be considered an ally. In short, Germany was depicted as a nation of *baale teshuvah* who had been penitent for a long time.

This may be so, but being invisible to human beings, it becomes a matter between man and God. The earthly tribunal must judge by the facts, and the facts point to one inescapable truth, that the

German people did not do anything to show a change of mind. The convention put Pastor Niemoeller into the position of being the judge, and as judge he accepted evidence known only to God. That he wished to create a good impression for the sake of Germany could be felt when he made a side remark, as for instance: there was only the small number of a few thousand resisting churches and ministers. A few thousand churches is not a small number. There may have been that many, but if there were, the resistance must have been rather feeble and he cannot claim that God chose only a small number—too small moreover, to put up a strong defense—to demonstrate that He had ordained their destiny as a test to which they had to submit because they were powerless to change it.

That the suffering of the Niemoellers was real could be seen on the face of Mrs. Niemoeller who spoke instead of Mr. Lilienthal who was not present. Her face could have been lifted bodily out of a Kathe Kollowitz collection. Yet she too spoke of the goodness of the people.

I have no quarrel with that. It is good to hear that there are islands of goodness in Germany and the larger they were the better. Yet, for the sake of truth, conditions should have been described more objectively. There is also no question in my mind that the German people should be fed; yet this act should not be made to look as if it were a reward for their decency in wishing to get rid of Hitler. As it is they must be educated. On the same platform with Pastor Niemoeller a Dutch youth leader, Miss Shokking, gave her experiences. When both had spoken it was hard to determine who—according to the speeches—had suffered more, the Dutch or the Germans. But Miss Shokking had shown how the Dutch had applied the lesson of their trials in an increased devotion, reconstruction of the church, greater social consciousness, youth work. Pastor Niemoeller merely said that the church had repented, tried to overcome denominational differences and leaned on the world.

I have given this somewhat detailed account because it has its bearing upon the question naturally in our minds: What about the Jews?

What About the Jews?

Miss Shokking spoke about the Jews. She mentioned that she had been asked by the Gestapo to sign a statement that she would never hide a Jew again. She refused again and again, even when threatened with imprisonment, but when she was confronted with the threat of being deported to Germany, she gave in. And then, she recounted, the storm trooper told her he knew she would not do that much for the love of Christ and she felt bitterly ashamed. There was the Hitler youth, willing to die for Hitler, and there she was betraying Christ and the Church by betraying her fellowman.

As the story was told, it became clear, at least to me, that here actually lies the test of the sincerity of all the great majority religions, namely in what they do or fail to do for the Jew. China and Japan and the Indies may be deserving of help but in reward they offer untold potential new devotees for the church, and their affiliation provides strength in many ways. What is done for the Jew can be done only in the spirit of unselfishness. Miss Shokking had recognized it and her attitude fitted in with the traditional attitude of the Duch people towards the Jews.

Pastor Niemoeller was then introduced with the remark by the moderator that he had written a letter to the Nazis in the late summer of 1933 protesting against the treatment of the Jews. Then Dr. Niemoeller spoke. He mentioned that the

hurch had to repent the fact and had epented the fact that it had not always one right in the treatment of all "fellow ien," especially our Jewish — and then esitating a little, for he had used the ord "fellow men" before and the logical ord would have been "brethren"—but e continued—"fellowmen." It was as if e felt "brethren" was too much to say. Ie may merely have struggled for an xpression. I do not know whether he ead his speech as I was in another room onnected with a loudspeaker. But he nd his wife speak a remarkable English nd the hesitation struck me as strange. : must be considered that a German peaker is usually careful of his definitions nd "brethren" would have meant more ' him than merely a word rolling off the ngue. I may have read something into iis incident which was not there. But be at as it may, this speech brimming over ith all sorts of assertions and theories, ad only half a phrase for the Jews. The erman church has repented . . . espeally our Jewish fellow men. The church as repented, that settled the matter of e millions of dead, the hundreds of ousands of displaced. The church has pented; the German people are cleared. Was it Lutheran doctrine that faith ne and confession matter? Not one word was heard about how Dr. Niemoeller's German church (he is the vice-president) considered healing the wounds or helping at least a little. I went home with an unhappy heart but coming home I could not stand it and wrote a letter to the president of the convention. Speaking for myself only, I said that according to the words spoken, the church, in order to live up to its calling, would have to make a pronouncement in regard to the Jews, the DPs, and immigration to this country as well as in regard to Palestine.*

Conclusion

Notwithstanding these omissions, if the ideas, expressed at the meetings are carried into life, a better society is bound to arise, for the convention strongly affirmed the principles of democracy, brotherhood and love and the inalienable rights with which man is endowed by his *Creator.* Equality and justice were demanded for the Negro and the Japanese and symbolized in the meetings. If true to its spirit, as I feel it will be, the American Protestant Church will defend the rights of the Jew also.

* We have been informed from an authoritative source that the convention did adopt a resolution urging that the United States accept its fair share of refugee immigrants.

My Dear Christian Friend

By DAVID POLISH

I AM writing to suggest quite frankly that you become nverted to Judaism. I know that this oposal will astonish you because we ws have not only desisted from proytizing for two thousand years, but beuse we even discourage would-be conrts.

Yet if you reflect a bit, you will become quite reconciled to the cogency of my suggestion. Certainly a Christian whose great churches have been conducting an age-old campaign to win adherents to the Cross must recognize the reasonableness of a Jew seeking new champions for the Torah. A Christian familiar with foreign and home missions, conversant with the history of the Church

militant, which won souls for Christ by whole continents, must regard as baffling the Jewish reticence to propagate Judaism outside of our own confines. It would have been logical for us who have been confronted at every turn with the "persuasion" to embrace Christianity, to have induced some Christians to accept the faith of Israel. Unfortunately, neither the Jewish nor the Christian world has regarded the matter in this light. It was perfectly in order for John Caspar Lavater to write Moses Mendelssohn a condescending invitation to join the church. But when the Jews of sixteenth century Poland were suspected of Judaizing, there was hell to pay.

Now, I am not at all interested in mass proselytizing. Our absorptive capacity is quite limited. Besides, we have learned from the mass conversions of Christianity that the project is hardly worth emulating. You have converted the cannibals. So now they wear clothes while eating their victims. (I am discussing not merely the cannibals of New Guinea, you understand.) I am especially interested in you and a few kindred spirits like you in different parts of the world. I will make my reasons clear in a moment.

But first, I want to digress to make a concurrent suggestion. I suggest that a few German Church leaders like Martin Niemoeller and others of his colleagues become Jews. I know that most of my Jewish friends will be outraged. "What! accept this Nazi or demi-Nazi, into Judaism?" To which I reply, "Let us worry about that when Niemoeller applies to Leo Baeck for instruction in Judaism." But my suggestion to Niemoeller, made quite seriously, is based on this reasoning: You are now appealing to your German people to make atonement for their crimes. You are preaching the doctrine of collective guilt. But you have assumed none of that guilt, except verbally. You have thus far traded nothing but contrition for mountains of bones and rivers of blood. You haven't even returned a single pair of shoes to their rightful owners, the Jewish people. Among us Jews there is the practice of *"aprichten golus,"* the self-imposed exile of rare and saintly Jews who thereby assume the guilt of their people and seek to hasten the advent of the Messiah. This practice has not perceptibly hastened the foosteps of the Messiah, but it has quickened the moral and spiritual impulses of the Jewish people. Martin Niemoeller, here is your chance *"apzurichten golus,"* to correct your wraith-like atonement into a flaming act of faith. Go into exile with Israel. Live with him in the displaced persons camps. Try to smuggle his children into Palestine. Even if Israel rejects you, you must accept this too as part of your penance and your people's shame. The most complete penance is identification with the victim. The father of a murderer can do no less than to care for the family of his son's victim. If they would allow him, he should even adopt their name and gain admittance to their circle. A German, one of Walter Rathenau's assassins, recognized this when, in a time of remorse, he dedicated his life to helping Jews escape from Hitler's clutches. He was one man, but you are a pastor of sheep (or is it wolves), and you must do even more than help. You must lose your identity in Israel.

Now, my Christian friend, to return to you. I believe in converting some Christians. For example, if an intermarried couple has a child, I believe it is the duty of a rabbi to take the initiative in proposing conversion on the part of the Christian parent for the sake of the child. Our entire attitude on the question of conversion is obscurantist. We sound alarms about "the river of apostasy" but this is nothing but resort to

magic, an attempt to cure the evil by incantations. If there are defections from Judaism, particularly through intermarriage, we commit a sin if we abandon the intermarried couple and their children.

My desire to convert you is based on the grim reality of the low pulse-beat of conscience in the world. Wherever we turn, there is the same lack of concern for human suffering. This is aptly symbolized by the photograph of a man scaling a steep mountainside near Atlanta to rescue a stranded dog. At the moment this man was risking his neck, the citizens of Monroe, Georgia, were shielding the lynchers of four Negroes. There is creeping moral paralysis in the world, the Christian world. The most glaring proof of this is the calculated and deliberately protracted crucifixion of Israel. I know that cheap extenuation has been sought in the political difficulties which presumably surround the transfer of 100,000 Jews to Palestine. But the moral hollowness of this argument is revealed in the speedy and efficient transfer of 100,000 Polish Fascist troops from Italy to England—without benefit of inquiry committees, without benefit of debate in Parliament. I say that conscience comes at a low rate of exchange when the most afflicted are the most cursed and the chief sufferers from Fascism are hated more than Fascism itself.

When a Zolli deserts Judaism, his act is construed as a collapse of faith in the Jewish cause, a confession that Israel's excruciating affliction is without purpose and that his cause is not worth defending. But you, my friend, know that it is worth defending, that the very right of the world to be called civilized depends on whether humanity will champion our cause. Hitler hated Judaism no less than he hated Jews. Intuitively he accepted the proposition that "God, Israel and the Torah are one." It has been our lot to embody the moral issues of the age. The question is not only whether we are deserving of international pity and charity. The supreme issue is that ours is the cause which puts two millenia of Western civilization to the test. If we go down, it will be because the leaden chariots of a morally sodden era have dragged us down with them.

You and others like you understand all this. A prosperous doctor throws in his lot with the plague-ridden dwellers in an African village. He knows what he is doing. The world begins to take notice of the villagers and the plague, but only because the doctor has identified himself with them. Do you know that early in the 19th century, a small group of American Christians migrated to Palestine for the sole purpose of awakening Jews of the world to the cause of Palestine redeemed? These wonderful Christians worked in Palestine, contracted disease and perished in Palestine for an ideal which has borne such marvelous fruit, through no small measure because of their efforts.

Now I am suggesting that you go one step further and become a Jew, identify yourself completely with us and our cause, since it is primarily a spiritual and a religious cause. Should you alone take this step, it would be of passing interest. But should you and a few score others like you here and in Europe take this step, I believe that there would be a wave of soul-searching such as the world has never before seen. There would be a universal Yom Kippur which would open the eyes of the blind and the hearts of the callous. And there would be a time of great healing for Israel and for Christendom.

Our Crown, Our Sword, Our Scepter

By LILLIAN REZNICK OTT

Turn your eyes unto the book,
My child,
And learn thus. . . .
Ale-e-eph!
Be-e-th-th!
Giml-l-l!
Thus, my child,
And thus. . . .
And learn well. . . .
Dale-eth-th!
Hai-i-!
Vov-v-!
Thus, my child,
Thus,
And study well.
This is no common chore,
Ah, no!
And so,
Repeat what I say. . . .
Zi-e-en!
Cheth-th!
Teth-th-th!
Thus, my child,
And remember well.
Herein is the reservoir of might,
The mysteries of age,
Here's the endless hope,
The unfailing light.

One day, my child,
You too shall pass
Beyond the gates
Of carefree days
Unto a labyrinth road
Whose many paths
Beckon, yes,
A thousand ways. . . .
Alas, alas,
Could I but spare
You, child of fate. . . .
The heart-breaks
That await you there. . . .

Again, so. . . .
Yu-u-d-d!
Cho-o-f-f!
La-a-med!
And mark it well. . . .
Ah, mark it well
And weld it
Like a sheet of steel
To sheathe your soul
From constant pain. . . .
Now say my child,
Me-e-m!
Nun-n!
Samach-ch!
What I know, child,
You cannot guess. . . .
Before you still's
A life to pass. . . .
And when you've learned of bans
And bars
'Tis here you'll seek,
Among the stars
Within your soul,
A moment of tranquil reverie. . . .
Repeat now,
Ayen-n-n!
Pai-i-i!
Tzadik-k-k!

Like a broken string
Of pearls fair,
Scattered by destiny
Unto everywhere,
Conflict always
Never peace to share. . . .
To turmoil and upheaval
The undisputed heir. . . .
And so, child,
Again,
Ku-u-f-f!
Rai-i-sh-sh!
And learn well,

out of these bits
must fortify against years
en your smile shall need grope
t a deep vale of tears. . . .
these bits you must build
lace to hide
m plundering hands
Your dignity, your pride. . . .
And so, my child,
Turn your eyes unto the book,
Shin-n-!
Toff-f-f!
And learn well. . . .
Ah, learn well.

ne Yivo and Our Eastern European Heritage

By SHLOMO NOBLE

A DECADE or so ago, the second part of this title uld have called forth the same reaction the title of a collection of essays, *The gacy of Israel,* aroused in one of contributors. Claude C. Montefiore tended that it was not correct to speak the legacy of Israel in the sense that spoke of the legacies of Greece or me, since Israel was still very much re. Unfortunately, recent events have en tragic validity to the second part of title. We can speak now of an eastern ropean Jewish legacy.

ly Inadequate Evaluations of st European Judaism

More than that, it is our duty now to ll upon our eastern European heritage. me hundred years ago, when eastern ropean Jewish life in all its uniqueness s in full bloom, attempts were made where by a school of historians to ar- e at a synthesis of the various sectors Jewry. In these evaluative essays east- European Jewry fared poorly. The ological and spiritual climate in which y were carried on was not favorable a fair appraisal of the uniqueness of t life. And so we see the remarkable wering of Jewish learning in eastern rope labeled as mere dialectics, and a vement that brought a new vision and a new vitality into Jewish life characterized as detrimental by a historian of that school.

Nor was there a juster appreciation of that life by the men on the scene. Most of the eastern European *maskilim,* in their analysis of it, applied standards borrowed from abroad. Hence they saw only its shadowy aspects, and none of its inner light and goodness. And being essentially men of good will and intention, they advocated its repudiation and replacement by other values. Even the later nationalist movement could not entirely resist reform promptings.

Yivo's Approach to the Problem

A new direction was taken by the Yiddish Scientific Institute—Yivo, established in 1925, in Vilna. Its aim was not to affirm or deny one or another aspect of the Jewish life about it, but to attempt to grasp its significance as a whole. Seeking to understand, the Yivo came to appreciate and love that life, finding it abundant, deep-rooted, drawing its strength from all strata of the people and, above all, intensely Jewish. And to the advancement of that life and the preservation of its multiform expressions, the Yivo dedicated its energies. In line with this program, particularly the latter part were the establishment, among others, of

the Museum of Jewish Ethnography, the Folklore Commission, the inquiries relative to the various practices and customs associated with the Jewish holidays, and similar studies in Jewish folkways.

None of the material thus acquired has survived the holocaust. When the Yivo, in 1940, transferred its headquarters to New York, it had to begin its preservative activities entirely anew. Happily, a good deal of the European mode was still alive in the memory of American Jewry. The Yivo was able to establish its Museum of the Jewish Home of the Past and thus to recapture for us and for our children something of the color and the atmosphere of Jewish life in eastern Europe. The contest on the subject, "Why I Left Europe, and What I Have Achieved in America," brought to light a wealth of fascinating material on the European background of the immigrant. The two volumes on the history of the Jewish labor movement in Ameria show clearly the influence of the economic pattern of eastern European Jewry on the occupational structure of the Jews in America. The Moshe Leib Lilienblum exhibit on the centennial of his birth attempted to restore a segment of Jewish life in eastern Europe in the second half of the 19th century.

With the cessation of hostilities, the Yivo at once took steps to resume contact with what was left of the Jewish centers in Europe. Furnishing guidance and financial aid to its correspondents in these centers, the Yivo launched a vigorous campaign of collecting materials bearing on Jewish life in Europe, with special emphasis on the war years and after. The response has been very heartening. Shipments of such materials arrive practically daily.

The Yivo Exhibit

To acquaint the public with this material, the Yivo is arranging on the occasion of the annual conference, openin January 18th, 1947, an exhibit titled "Jews in Europe 1939-1946." It will b divided into three sections, showin Jewish suffering and martyrdom unde the Nazis, resistance activities and defi ance of the foe, and efforts at rebuildin life anew.

In section one, we see the whole gamu of the Nazi outrage against the Jewis people, from the first repressive measure of the early days of the occupation t the final stages of complete annihilatio We have here the first orders enjoinin upon the Jews the wearing of the yello badge, with specifications as to size, colo and material, as well as samples of thes badges. Then come the orders confinin the Jews in the ghettos, the various com pulsory labor regulations, and similar re strictive measures. Lastly, the announce ments of deportations, lists of deporte objects taken from them, photographs o the various steps in the process of deport tion, last farewell letters, shreds of *talit* bearing singeing marks, strips of scroll of the Torah. Significant, to m mind, is the satanic deception practice upon the hapless victims by the Nazis. Th most lethal measures are given a harmle appearance. Jews are sent to their dea under pretense of being sent to work o farms.

The last days of eastern Europea Jewry were also among its noblest an its most glorious. The challenge of th foe was met with a spirit of absolute so darity and self-sacrifice. Jews share their last morsel of bread with the fellow Jews. Jews risked and gave up the lives in the attempt to save a communi from destruction. This tale of heroi and of the sanctification of the name Israel is told here in the form of a nouncements of the opening of commun dining halls, communications from o city to another warning of impendi

gger, plans drawn up for the defense
a Jewish section, and similar docu-
nts.

n the struggle for daily bread and
vival, the life of the spirit was not
rlooked. We see this in the announce-
nts of the opening of new schools,
yanim, of concerts, lectures, dramatic
sentations, and other cultural activities.
e creative spirit, too, sought an outlet.
n of letters continued to pen their
ughts, and visions, and the inspiration
t sustained them to the last. Jews
nt to their death singing songs newly
lited: *es brent briderlakh, es brent*
a fire has broken out") and *ani*
amin. Perhaps the most touching in-
nce is that of the Jew in his hideout in
orest of Poland who, fearing that he is
e only survivor, decides to write out a
ddur—the legacy of the European Jew
the world.

In the last section, we see the efforts at the renewal of life, at the reestablishment of normal human relationships. Here, too, it seems, the needs of the spirit are given precedence over other needs. In the midst of hunger, homelessness, and insecurity, we hear of the opening of new schools, new synagogues, new *hakhsharah* camps, and the establishment of a large number of publications in several languages. Again, both poignant and pregnant of meaning is the handwritten *Humash,* written apparently from memory in the early days of the liberation, for the purpose of teaching the young. An old Jewish legend tells that two thousand years before the heavens and earth, seven things were created, and the first was "the Torah written with black fire on white fire." Jews in Europe today, recreating their life, follow the same pattern.

A Temple Sisterhood's Program of Community Service

By RUTH UNGER

Religious bodies, both lay and rabbinic, frequently adopt significant resolutions and public pronouncements on social justice, peace and similar issues. But these expressions of sentiment and opinion are usually ineffective for lack of a technique of implementation. We publish the following article as an example of the sort of thing that can be done by religious organizations to implement their social ideals. The article describes the pioneering effort in this field by the Sisterhood of K.A.M. Temple, Chicago, Ill., of which Jacob J. Weinstein and Eric Friedland are rabbis.
—*Editors*

THE Community Affairs Committee of K.A.M. emple Sisterhood was organized six or ven years ago. The scope of its activities indicated in the following statement:

"1. The purpose of the Community ffairs Committee is:

"(a) To educate the membership of e Sisterhood as to their obligations as citizens and their responsibilities to the community in which they live.

"(b) To initiate, promote and support attitudes, movements, causes, organizations and legislation which have as their objective better living conditions for all men.

"2. The Committee will participate in no fund raising projects for itself or other groups. It does, however, encourage its

delegates to cooperate as individuals in such activities.

"3. In all of its activities, the Committee will be guided by the advice and counsel of the rabbis of the Temple."

When it was first organized, the Community Affairs Committee was merely a link between the Sisterhood and those organizations in the community who were working for objectives with which the Rabbi was in sympathy. Its function was to keep the Sisterhood aware of liberal trends and movements in public affairs.

When the United States entered the war, however, the Committee began to take a more positive part in the life of the community. It broadened its program by offering assistance to neighborhood organizations working to combat juvenile delinquency; it functioned as a legislative committee to the Congregation, conducting post card and mail campaigns supporting legislation which it considered in the public welfare; it provided information and reading material on matters of national interest; it conducted surveys of the Congregation to find unregistered voters; its members were active in independent political action groups.

It still acts as a liaison between the Sisterhood and those organizations working for peace and an extension of political and economic democracy for all citizens. These are selected by the Committee each year. Last year, for instance, the following organizations were selected:

The Hyde Park Community Council, the Union for Democratic Action, the Independent Voters of Illinois, the Illinois League of Women Voters, the 4th and 5th Ward Housing Committee, the Women's Joint Committee on Adequate Housing, the Metropolitan Housing Council, the Chicago Urban League, the Council Against Racial and Religious Discrimination, the American Council on Race Relations, the National Association for the Advancement of Colored People, the Citizens Schools Committee, and the Illinois Child Labor Committee.

Delegates attended their meetings, dues were paid, and encouragement and cooperation extended throughout the year.

The Committee's legislative activities have been continued and extended. Last year it conducted mail campaigns in support of the Fair Employment Practices Act, the Wagner-Ellender-Taft Housing Bill, the Patman Act, and the Wyatt Housing Program, the civilian control of atomic energy research, full employment, unemployment compensation, implementation of the UNRRA, abolition of the poll tax, extension of the Lanham act, the 65¢ minimum wage, approval of the British loan and the extension of the Price Control Act. In connection with price control, the Committee carried on a program to obtain support for the extension of price control, in the course of which it obtained hundreds of signatures on petitions and post cards, presented a symposium entitled, "OPA or Worse?", before the Friday Night Discussion Group of the Temple. Members of the Committee were prominent in the fight for a new Board of Education for the Chicago Public Schools.

As a result of its increased activities interest in the Community Affairs Committee has grown and is still growing. Our women realize its dynamic character they recognize that the Sisterhood gives practical expression to the ethical imperatives of our religion through this Committee which works on many levels and in many phases of community life to strengthen the forces of peace, justice and democracy. They are concerned about the state of their world and they are discovering that, through the Community Affairs Committee, they may become acquainted with the methods and techniques of group action and thereby

nd a place to work and a means to ake their contribution to the realiza- on of a better world for their children.

Attendance at meetings has increased such an extent that we have had to organize the structure of the Commit- e so as to spread the work and deepen nd intensify its effect. We are now or- anized in six departments; each depart- ent has a chairman to direct the work all delegates in her department. The epartments are as follows:

Legislative, (subdivided into National, tate and City), which draws up and de- nes a legislative policy for the Commit- e which, after approval by the general embership, will be a blueprint for legis- tive action.

Research, which provides information the group on subjects of interest not cluded in the work of other depart- ents; also provides work and an oppor- nity to serve for women who, by reason f small children or household duties, re unable to spend much time away rom home, yet wish to contribute to the ork of the Committee. Its project for he coming year is a study group on the ocial implications of the control of tomic energy.

Race Relations, which cooperates with rganizations working for the extension of political and economic democracy for all men, regardless of color, creed, etc.

Housing, which cooperates with organizations working for more, better and cheaper housing, rent control, slum clearance, occupancy standards, better zoning and building codes, sanitation, safety, etc.

Schools, which cooperates with organizations working to free the schools of Chicago from political domination and to improve their curriculum, teacher standards and plant.

Political Action, which mobilizes workers before and during elections by ringing door bells, working at the polls, etc., in cooperation with idependent voters' groups.

The Community Affairs Committee is effective in many ways. It provides a stimulating, provocative and positive outlet for the energies of many women in our sisterhood. It is productive too, because many hard-working public-spirited women have received the inspiration to begin and the impetus to continue working through its influence. By the cooperation of its delegates with other groups, it has contributed to the influence of the Temple and its rabbis in this community; it has publicized the concept of Judaism as a vital and constructive force for social justice; it is a demonstration that K.A.M. Sisterhood implements its faith with action.

Random Thoughts

LIKE a log to a sinking fire is an encouraging word o a sinking spirit.

* * *

Social ideals that are not embodied in aw are like disembodied souls. That is hy they always seem spooky to those who have a vested interest in the status quo.

* * *

"No general proposition is worth a damn," wrote the late Justice Holmes. Among which we may include his own.

Humboldt stated the matter more

wisely when he said: "Without serious attention to details, all generalizations are mere phantasma."

* * *

The Jewish escapists' version of Judaism is that the fear of anti-Semitism is the beginning of wisdom.

* * *

Our alienated Jewish intellectuals who write about Jewish life and Judaism would do well to remember the Chinese advice that when you paint bamboo you must "become bamboo."

* * *

"He who feels that one should not paint green cows or men with crab claws, does not deserve an answer," writes Jean Paulban.

Had he stopped at that point, he would have been irrefutable.

But he goes on to say: "Presently he will criticize Fra Angelico for having painted angels, and Delacroix for having painted Liberty."

By the same token we should enjoy nightmares as much as we do pleasant dreams.

You must, of course, expect the final retort that if you enjoy only pleasant dreams you are a Philistine. Q.E.D.

* * *

If you belong to the minority you must be prepared to start far behind scratch.

* * *

A people without learning is a people without a mind.

A people without the arts is a people without a heart.

A people without religion is a people without a soul.

* * *

Liberalism is an ism which stresses freedom.

The trouble with liberalism is that it tells us what to be free from, but does not tell us what to be free for.

There is no "freedom for" even among the "Four Freedoms."

* * *

Because we are in the habit of talking about people vaulting imaginary hurdles, we confuse imagination with hallucination.

The truth is that imagination is a special *dimension* of the mind, whereas hallucination is merely an *eclipse* of the mind.

The senses need imagination to discover what was and what is.

The intelligence needs imagination to foresee what can or might be.

The reason needs imagination to be assured that what ought to be can be.

* * *

Without imagination you can't understand even your dog or your horse, much less, your fellowman, and least of all yourself.

* * *

Both religion and reason began their careers by being accessories after the fact. Human progress consists in transforming them into agents responsible for the fact.

* * *

Doing the hardest thing first is the best argument for faith in yourself.

* * *

When we want to free ourselves of all responsibility, we so disguise ourselves that we no longer know who we are.

* * *

We Jews have less freedom to be Jews than we are entitled to. Nevertheless, we have more freedom to be Jews than we actually use.

* * *

To divide Judaism is to help its enemies to conquer it.

* * *

Each time some new invention revolutionizes human life, man's world is thrown into chaos and a new world has to come into being.

With the creation of each such world, an has to begin anew the process of arning to be human.

This is why civilization's course does t run straight, but spirals as around a ountain, returning on itself more often e higher it rises.

* * *

Montesquieu possessed such powers of eduction that he could derive the right nclusion from the wrong facts.

Sophists are people who manage to aw the wrong conclusions from correct cts.

To make facts yield any but logically evitable conclusions is to open the flood-ates of unreason.

Rabbi Meir, one of the famous disciples f Rabbi Akiba, was so clever that "his olleagues could not fathom the depths f his mind, for he could declare the vir-ually unclean to be clean and supply lausible proof."

That very cleverness deprived his legal pinions of the authority which those of is colleagues possessed.

* * *

"So high is the status of the repentant nners (*baale teshuvah*) that not even ne confirmed saints (*tzadikim gemurim*) an reach it."

What greater compliment could Jews, to the manor born," pay to "self-made" ews.

* * *

Vincent Sheean in "This House Against his House" contrasts the oppressive at-nosphere of India with the gaiety and harm of China. Those who got into the lane at Bengal and got out at Schechuan ould exclaim, "God, what a relief!"

The explanation he gives is that China as been consistently rational and ethical, hereas India has been mystic and meta-hysical.

This should be a warning to those of our people, especially the "self-made" Jews, who have a yen for brooding mysticism and for the intricacies of metaphysical abstractions.

* * *

Have you ever asked yourself: What is holiness?

The following are random samplings of what the ancients thought it was:

Plutarch tells us that the tribune of the plebeians was so sacrosanct that merely to meet him on the street rendered one ritually impure.

The Mishnah tells us the Holy Writings are so sacrosanct that they render ritually impure the hands of any one who touches them.

It is evident that there was a time when people thought that holiness was a kind of sacred electricity against which one had to be insulated.

Having long outgrown that childish notion of holiness, have you ever tried to form a mature notion of it?

* * *

Whenever you feel like agreeing with F. C. Schiller in his *Tantalus* that humanity is still yahoo-manity, bear in mind:

First, that, in spite of all that vicious religion and politics have done to corrupt human nature, it still retains the power of regeneration.

Second, that no genuine all-out attempt to improve human nature has ever been made. Every system of religion, law or ethics which has thus far played any part in the world has been vitiated by some requirement, besides that of being human, for admission to its benefits.

How far this is true even of our own American Constitution you will be shocked to learn from an unpretentious but extremely important book by Milton Konvitz called "The Constitution and Civil Rights."

Book Notes

THIEVES IN THE NIGHT

THIEVES IN THE NIGHT, by Arthur Koestler, The Macmillan Company, New York, 1946, 375 *pp.* $2.75.

IN "Thieves in the Night" Arthur Koestler, one of the best of our contemporary novelists, turns his talents to Zionism and Palestine. The question Koestler endeavors to answer in his latest novel is what makes a terrorist tick? But though Koestler is definitely on the side of the "Patriots" (his book is dedicated to the memory of Vladimir Jabotinsky) "Thieves in the Night" is no work of propaganda and no ordinary work.

As is to be expected of the author of "The Yogi and the Commissar" and "Darkness at Noon," Koestler is concerned not merely with the evolution of a terrorist, with what makes sensitive and poetic men, men of contemplation, religious mystics and ear-locked religious students turn to violence as a way of life; he is concerned also with the problem of ends and means, of justice and injustice, of action and contemplation, of the individual and society.

The story, which is simple and dramatic, is laid in the Munich years of 1937-1939. It begins with the building of a new commune, Ezra's Tower, in the days when Arab terrorism plagued the Jewish colonies, and ends on the eve of the Second World War, after the promulgation of the White Paper of 1939. The hero, Joseph, is an English boy, the product of a mixed marriage, who is driven back to his people when the woman he loves reacts violently and anti-Semitically to the discovery of his Jewishness.

Joseph is the sensitive man of contemplation, who translates Pepys into Hebrew in his leisure time. He is a man who broods and probes and dissects. He is in love with a beautiful German girl Dina, who, tortured by the Nazis, is sexually frigid and recoils in horror from the touch of a man. Joseph gets involved with another girl, Ellen, and is forced by group pressure to marry her. This is just the frame for a story that unfolds within. What fills him with brooding anxiety is the helplessness of the Jews in the face of increasing British brutality and betrayal. Though not a man of action, the fate of the refugees in the Assimi sent back to Hitler after reaching the shores of Palestine and the fate of those trapped in Europe with no way of getting out, will not let him rest. He cannot go his calm, composed way when the flutter of a White Paper signals the doom of millions of his fellow-Jews. When Dina is brutally killed by the "good neighbors" of Kfar Tebiyah, the Arab village adjacent to Ezra's Tower, Joseph is profoundly shaken. After a critical period of tortured self-analysis, he decides to throw in his lot with the terrorists.

This is the story in skeletal outline, but of course there is much more to it. We see how a colony is built over-night, how it struggles and grows. We get an insight into Arab-Jewish relations. We come to know British as well as Arab mentality. We come to know the typical English official in the person of Assistant Chief Commissioner, Patrick Gordon-Smith, as well as the pro-Zionist Colonel Wyndham.

We meet the hard-drinking and right-thinking American correspondent who comes to have a grudging admiration for Zionist achievements in Palestine, despite his hatred of many individual Jews and many things Jewish, and who views with angry disgust British betrayal of the Jews. We meet a galaxy of Jewish figures—the ineffectual Jewish Agency leaders, the fawning Arab-appeasing Hebrew University professor, the various types of Halutzim who make a *kevutzah,* and the leaders of the Jewish underground.

We get an insight into the many problems of individual and social relationships in *kevutzah* life. We get illuminating observations of many facts of Jewish life in Palestine. Koestler is ever the probing novelist who is interested in the why and wherefore of things. His or rather Joseph's remarks about the native Palestinians, the *sabras,* are a case in point. He is comparing them with their parents. "Their parents were the most cosmopolitan race of the earth—they are provincial and chauvinistic. Their parents are sensitive bundles of nerves with awkward bodies—their nerves are whipcords and their bodies are those of a horde of Hebrew Tarzans roaming the hills of Galilee. Their parents were intense, intent, overstrung, over-spiced—they are tasteless, spiceless, unleavened and tough. Their parents were notoriously polyglot—they have been brought up in one language which had been hibernating for twenty centuries before being brought artificially to life."

All this adds richness and depth to the novel. But essentially it is the story of what makes Joseph turn terrorist, of how he comes to give the only answer Koestler thinks possible to the question once asked by Isaiah: "And what will ye do in the day of visitation, and in the desolation which shall come from far? To whom will ye flee for help?"

Koestler is critically impatient with the Jewish Agency leaders, but he deals tenderly with the leaders of the terrorist underground. He sees the terrorists in the light of their "patriotic" activities in 1945 and 1946, and glosses over the semi-fascist activities of the Revisionist youth of the earlier years. In the case of Palestine Koestler implies that the end justifies the means for without violent means there will be no end or rather there will be an end to Jewish aspirations in the Holy Land.

The title of the book is taken from II Peter 3, 10—"But the day of the Lord will come as a thief in the night." Like thieves in the night we must occupy the barren hills and wastes of Zion and built our colonies. Like thieves in the night we must steal into our own home, barred to us by the British housekeepers. Like thieves in the night we must hide underground to plot the overthrow of our gravediggers, and emerge only to pillage and bomb. We have been forced against our will to stalk through our land like thieves in the night, but whether what the terrorists are doing will bring the day of the Lord, remains to be seen.

SAMUEL M. DININ

BOOKS RECEIVED

UPROOTED, by Zorach Warhaftig, an authoritative study of the uprooted Jewish refugees and displaced persons after liberation. This is No. 5 in a series of studies, "From War to Peace." 219 pp., including index, Institute of Jewish Affairs of the American Jewish Congress and World Jewish Congress, New York, 1946.

THE AMERICAN JEWISH CONFERENCE, Proceedings of the Second Session, Dec. 3-5, 1944, edited by Alexander S. Kohanski, American Jewish Conference, New York, 1945.

CHAIM WEIZMANN, Statesman and Scientist, Builder of the Jewish Commonwealth, edited by Meyer W. Weisgal, foreword by Felix Frankfurter, containing tributes to Dr. Weizmann from eminent people who are familiar with the various fields in which he

has distinguished himself; also, quotations from his writings and addresses. 340 pp., Dial Press, New York, 1944.

ROAD TO FREEDOM, by Leo Pinsker, with an introduction by B. Netanyahu, contains "Auto-Emancipation" and addresses and letters of the author. 142 pp., including introduction, Scopus Publ. Co., 1944.

THE STORY OF MODERN PALESTINE, for Young People, by Dorothy F. Zeligs, describes life in the cities and rural districts of Palestine, amply illustrated. Bloch Publishing Co., 1944.

THE JEWISH DILEMMA, by Elmer Berger. Zionism discussed from the viewpoint of the American Council for Judaism. The Devin Adair Co., New York, 1945.

WITH FIRMNESS IN THE RIGHT, by Cyrus Adler and Aaron M. Margalith, a complete history of American diplomatic action affecting Jews. 489 pp., including Index, The American Jewish Committee, 1946.

CORRESPONDENCE

Criticises Our Comment on Haganah

Sirs:

Your note in "Realities and Values," No. 12 of October 20, 1946, defends the viewpoint of the Haganah. In commenting on the "Order of the Day" of the Jewish Resistance Movement you say that the Haganah acts both with courage and prudence. Everyone will admit that the present situation is an extremely difficult one and that great wisdom is necessary to steer a course which will not lead to most unfortunate results.

It seems obvious that the writer of the column has not remained uninfluenced by the venomous campaign which has been going on for months against the Palestinian and British governments, which former, in his words "would like nothing better than to provoke civil war between rival wings of the Jewish resistance." But permit me to say that you overlook certain salient features:

After the murder of Lord Moyne, the Haganah cooperated with the British Government and I think quite rightly so, because at the time the political leaders of Zionism recognized the terrible danger into which our fanatics plunged the whole movement. Many people in Palestine and among them Haganah people too, are convinced that in the end there will be no other solution but that the Haganah will have to put down what you call "rival" organizations of the Jewish resistance movement (I must say I dislike intensely this comparison of our present political struggle against Britain with the European resistance movement against Nazi oppression and murder and I think that such comparisons render our cause a bad service).

Moreover, I expected a journal like THE RECONSTRUCTIONIST to display some more insight, and, if I may say, courage in the sense that they should have analyzed the developments within the Haganah which have led to the enormous strengthening of the "rival organizations." It is deplorable that, if I understand the writer of the article correctly, he, with the Haganah, denounces indiscriminate violence on the part of the Jews, but accepts by implication *discriminate* violence which, I may assure you, has very soon led and is leading daily to an ever increasing extent to indiscriminate violence. I hoped that the men and women of the Reconstructionist movement would understand that people in any country in our times, and certainly our idealistic youth will not be able to differentiate between violence, sabotage and terror as some of our "prudent" leaders teach them. "Supping with the devil" is dangerous and we have supped with him.

DAVID WERNER SENATOR
Administrator of the Hebrew University,
Jerusalem

Seeks Information on Religion at Work in Community

Sirs:

I should like very much through your publication to secure the cooperation of religious leaders throughout the country in compiling a pamphlet which would describe the programs emanating from Houses of Worship (Jewish and Christian alike) showing an active participation by churches and synagogues in community affairs . . . (in other words, which show Religion at Work in the Community.)

I know there are numerous programs and many Community Councils throughout the country in which religious leaders and their congregations are rendering an outstanding service. This type of service should be made known so as to encourage religious leaders and their congregations in other communities to participate more actively *in the life of the whole community.*

This committee feels that such a pamphlet will render an inestimable service in furthering this idea.

We would very much appreciate receiving *detailed reports* of this kind of program being carried on in any part of the United States at the earliest possible moment.

DEAN HARRY J. CARMEN, Columbia College,
National Chairman, Committee on
Religion at Work in the Community.

We urge rabbis and others who are in a position to supply the information Dr. Carmen seeks to communicate with him directly at the headquarters of the committee, Room 244, 1834 Broadway, New York23, N. Y. —*Editors.*